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Philosophical evaluation of South Africa Strategy in Confronting Homophobia

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Abstract:

The strategies by South African government in addressing gender discrepancies have yield no results because there are prevalent gender discriminatory practices and attitudes, which have already culminated into homophobia. Thence the main objective of this paper is to evaluate the government remedial strategies against cultural matrices as determined by patriarchy and homophobia. In addressing the objective, the study deployed qualitative research method, wherein relevant documents, journals, as well the South African Constitution (1994) pertaining to LGBTI matters were consulted. The outcome was that despite significant measures by the government and other institutions in

protecting LGBTI rights, homophobic tendencies are still rampant which are culturally bound. That culminated into the recommendations that because resistance to accept each other is embedded in cultural and traditional practices from both Western and African worldviews, 'ubuntu' philosophy can be the answer.

Keywords: *Homophobia, Lgbt, Culture, Worldview, Patriarchy, Ubuntu*

Introduction

The gender-based distinction has led to the trampling of human rights, resulting in women being seen as inferior to their male counterparts. Patriarchy was thus emboldened and disseminated as a hegemonic practice based on the polarity embedded in gender distinctions. According to Syanda (2012), patriarchy is defined as a gendered system that forms a social, political and economic network that is dominated and controlled by males at the expense of females. It has succeeded because those that gain privileges and rights take gender for granted as a normative stratification of society and therefore they continue to perpetuate the ill-treatment of others, especially the women. Patriarchy has managed to survive for a long period due to the psychological weapon in its arsenal as a universal structuration of society

The psychological impact of patriarchy on men has led them to believe that women cannot be trusted because of their primordial conversation with the snake in the Garden of Eden. This biblical narrative is alluded to by Chifungo (2015:153) who adds that women's responsibility was to bear children and preserve homes for men. It is the women's responsibility to ensure that the family is intact and that children are fed and attend school, if necessary. In addition, women are supposed to satisfy the desires of their husbands, whether they are in mood for sex or not. This implies women cannot claim to be tired: all efforts must be directed towards satisfying their men.

Patriarchy is also evident in the church which is supposed to be advocating for love and unity among people. Marumo (2017:16) demonstrates the power of patriarchy as experienced by Reverend Oosthuizen who faced harassment and marginalisation from the church even when the church declared to be 'one undivided church.' Paying tribute to her, Rev Voster elucidated that even after that her credentials

were questioned as a woman candidate for ministry in 1974, there was fierce opposition from male ministers and even the chairman of the district, who even told her on the eve of the oral examination at the synod that he had no intention of passing her.

The socio-economic spheres, as well as the political, are men's domain in this dictum. Man decides on behalf of the woman; women are minors who cannot take decisions. This can be linked to what Bruneau (2018) asserted in articulating women oppression by males: women overwork in comparison to men globally, women are often exploited at their workplaces and in addition they perform long hours as domestic workers. This complementary distribution of labour which include both genders, in fact, affirms the hierarchization of "masculine" activities over "feminine" activities but it is just a hoax. The women are undervalued and underpaid and politically muted and socially downgraded. The more women in a sector, the lower the wage in that sector.

The above is observed by Mulaudzi (2018) who indicates that patriarchal society disempowers women and constructs them property of a men. Women have no authority over themselves and their bodies. They are seen as subordinates and they are expected to behave like that at all costs. This leads to control and power over defenceless women, thence, when a man rapes a woman, there is a feeling of control over the woman. From a South African context, men are driven by this power over women and this breeds entitlement to women's bodies. The problem arises when such entitlement is challenged, leading to aggression and violence from the slighted men.

Mulaudzi (2018), further demonstrates that there is resistance towards this abusive practice which generates adverse psychological consequences for the women and men. This has culminated in women, especially the heterosexual, defending and taking a stance against such abuse. Lesbian women are perceived as a threat to patriarchy because the power and control of men are ruffled by such a stance. There is an illusion that lesbian women pretend to be different so that they avoid becoming the property of men and succumbing to the control and power of men. Therefore, lesbians need to be taught a lesson: they are raped brutally and mercilessly so that a clear message is sent to others who call themselves lesbian.

From the above illustrations, it is apparent that women are marginalised, abused and have no identity. Men are the superior being who make decision on behalf of women and the latter cannot question

that. Women are caretakers and sex symbols who are meant to satisfy men's ego. The mistreatment cascades between the genders. Others hate each other, others hate themselves, others feel that it is bad to be in a relationship with the opposite gender. Homophobia has thus been progressively nurtured in this fashion.

The birth of homophobia

The American Heritage Dictionary (1992) defines homophobia as an "aversion to gay or homosexual people or their lifestyle or culture" and "behaviour or an act based on this aversion." Derivatively, homophobia is an irrational fear of homosexuality., meaning it can lead to hostility and discrimination. Adams *et al* (1996) concur that hostility and discrimination against homosexual individuals are well-established facts. On occasion, these negative attitudes lead to hostile verbal and physical acts against gay individuals with little apparent motivation except this strong dislike.

Adams *et al* further argue that homophobia takes many different forms, including negative attitudes and beliefs about, aversion to, or prejudice against bisexual, lesbian, and gay people. It is often based on irrational fear and misunderstanding. Some people's homophobia may be rooted in conservative religious beliefs. Others may hold homophobic beliefs if they these were taught by parents and families. In other circumstances, homophobia is cultural due to patriarchal ontologies which instill hatred from an abusive orientation and practices.

The above can be alluded to what Blumveld (1992) mentioned when describing how homophobia can be triggered and its consequences;

- a) Homophobia inhibits the ability of heterosexuals to form close, intimate relationships with members of their own sex, for fear of being perceived as gay, lesbian or bisexual.
- b) Homophobia locks people into rigid gender-based roles that inhibit creativity and self-expression.
- c) Homophobia is often used to stigmatize heterosexuals: those perceived or labelled by others as gay, lesbian, or bisexual: children of gay, lesbian, or bisexual parents; parents of gay, lesbian, or bisexual children; and friends of gay men, lesbians, and bisexuals.
- d) Homophobia compromises human integrity by pressuring people to treat others badly, actions that are contrary to their basic humanity.

- e) Homophobia, combined with sex-phobia, results in the invisibility and erasure of gay, lesbian, or bisexual lives and sexuality in school-based sex education discussions, keeping away vital information from students. Such erasures can kill people in this age of AIDS.
- f) Homophobia is one cause of premature sexual involvement, which increases the chance of teen pregnancy and the spread of sexually transmitted diseases. Young people, of all sexual identities, are often pressured to become heterosexually active to prove to themselves and to others that they are “normal.”
- g) Homophobia prevents some gay, lesbian, and bisexual people from developing an authentic self-identity and adds to the pressure to marry, which places undue stress and often trauma on themselves, as well as their heterosexual spouses and their children.

Consequently, a study conducted by Finn and Ashley (2014) shows that despite a progressive Constitution and affirming legislation, sexual and gender minorities experience discrimination in South Africa. This reflects the ongoing impact of heteronormativity, ‘culture’ arguments and violence in suppressing non-normative sexual and gender identities. In concluding their study, they both caution that the emergence of non-normative sexual and gender minorities globally in recent years should not be seen as a teleological process, unfolding towards some Western ideal, but rather developing from local histories and contexts mindful also of points of intersection with the steady march of the global ‘gay rights’ movement.

Later in 2016 another study by Mark Gevisser was conducted and its findings was that;

Homophobia and transphobia in the region is the direct consequence of the shift into visibility of political and social identities which were once hidden and subsumed into heteronormative relationships, and of groups which now lay claim to a distinct set of rights and protections that are threatening to the state and patriarchy. This dynamic was most evident in Zimbabwe in the 1990s, in the reaction of Robert Mugabe’s ZANU-PF to the growth of Gays and Lesbians of Zimbabwe (GALZ), and its insistence on being part of the constitution-making process. But it is visible throughout the region: in the climate of fear and retribution following the public emergence of activists in Swaziland in 1998, or the arrest of Tiwonge Chimbalanga and Stephen Monjeza in Malawi in 2012 and their sentencing to 14 years imprisonment; in the reaction to

the attempts of an LGBT group to register as an organisation in Zambia in 1995.

The two reports from the same region in Africa are contradictory and show different approaches to the gender issues. In South Africa, the national government accommodates LGBT, marginalised by their communities, whereas in the regional reports both the government and the community through intimidations do not accommodate LGBT.

Despite the contrast in reports, discrimination is evident in both the region and South Africa. According to Michael Morris of News 24 who has drawn a report from South African Institute of Race Relations (SAIRR) (2017) reveals that while tolerance is rising, being part of this at least 800 000- strong community often comes at devastating, sometimes fatal, cost. A staggering four out of ten LGBT South Africans know of someone who has been murdered “for being or suspected of being” lesbian, gay, bisexual or transgender. Black members of this community are twice as likely (49%) as white respondents (26%) to know of someone SAIRR analyst and author of the report, Gerbrandt van Heerden, writes:

Black LGBT people are more likely to be victims of physical violence than those in the other race groups – this could possibly add to the reluctance by many to reveal their sexuality who was murdered on these grounds. The risks are particularly high for black LGBT people in rural areas. From the report, SAIRR analyst and author of the report, Gerbrandt van Heerden, writes: “Black LGBT people are more likely to be victims of physical violence than those in the other race groups – this could possibly add to the reluctance by many to reveal their sexuality.

Van Heerden notes that while LGBT rights are entrenched in South Africa's Constitution, this protection “is not always guaranteed.”

Intolerance measured in the research ranges from verbal insults and threats of physical violence to being chased or followed, having objects thrown at them, personal property and possessions being damaged or destroyed, being punched, hit, kicked or beaten, experiencing violence or physical abuse from a family member and being sexually abused or raped. Black LGBT individuals appear most likely to be victims of physical violence (8%, against 7% nationally); white individuals appear

most likely to be verbally insulted (45% against 39% nationally); and Indian/Asian individuals appear most likely to experience violence or physical abuse from a family member (11% against 7% nationally).

Looking at it from a cultural perspective according to the study conducted by Jacob Bucher (2014) wherein the expectation from the father was that the son should eliminate him in respects and be a father too but that did not work out as anticipated and that changed the father attitude towards the son because he could not believe that the son was gay. That change of attitude is homophobic and can lead to violent and hatred.

From the researches and figures above, homophobia can be listed as a threat to other genders and a stimulant of loathness amongst the gender. It further perpetuates uneasiness, especially among the LGBT domain by instilling the mentality of nothingness. It can be noted further that the withholding of essential information to teens especially at their school-going age contributes towards ignorance on sex and other related problems, thereby creating a conducive atmosphere for the breeding of killer diseases like HIV/AIDS. It is therefore imperative to assert the cultural and historical background of how communities view sexual practices and their interpretation thereof. This background also examines patriarchy and the marginalisation of women who continue to be treated like 'under-dogs' by their male counterparts. The status quo is the picture that South African government is facing and to curb that onslaught following strategies were put in place.

Strategies to address homophobia in South Africa

Mention should be made that South Africa is not the only country facing the onslaught of homophobia. The scourge of homophobic violence is global and this paper takes cognisance of that. South Africa, at 67%, comes second to Cape Verde (74%) in demonstrating high tolerance to having LGBT neighbours. Senegal (3%) is last in class. Across the board in Africa, tolerance of "homosexuals and other groups" ranks well below tolerance of ethnicity, religion, immigrant, and people living with HIV/Aids. In Southern Africa, which – out of five African regions – has the highest tolerance of homosexuals (32%), the tally falls far short of tolerance for ethnicity (88%), religion (88%), immigrants (74%) and people living with HIV/Aids (79%). East Africa is least tolerant of

homosexuals (12%). Botswana High Court Judge Michael Elburu has on the 11th June 2019 ruled to decriminalise homosexuality which was outlawed under the country 1965 penal code. That made Botswana the 19th country in the continent to decriminalise homosexuality. Even the western cultural configurations have exposed the exploitation of women that has witnessed the birth of movements advocating for the protection of women rights and the promotion of other spaces such as intersectionality.

Kimberley Williams Crenshaw introduced a new era meant to highlight the plight of women and the promotion of feminism. The feminist concept was followed by intersectionality and the recognition of LGBT.

Crenshaw (1989) further argues that when feminist theory describes women's experiences through analysing patriarchy, sexuality, and separate spheres of ideology, it often overlooks the role of race. Feminists thus ignore how their own race functions to mitigate some aspects of sexism and, moreover, how it often privileges them and contributes to the domination of other women. Consequently, feminist theory remains white, and its potential to broaden and deepen its analysis by addressing non-privileged women remains unrealised. Crenshaw highlights that feminism focuses on race and does not look into homophobia which is rife and causing discrimination amongst genders. She observes that feminism advocates for the protection of females against males, not female amongst themselves. Thus she ignores to recognise the marginalisation and hatred experienced by same-sex people. However, it is important to note that she advocated for the rights of women and interrogated patriarchy as one of the contributions towards abuse.

Subsequent to Crenshaw articulations a report by *Love Not Hate* organisation (2016) revealed that equally shocking, only 56% of respondents felt that gays and lesbians deserve equal rights. This is a significant and disturbing drop compared to 2013 when 71% agreed with the statement. The results have emerged as South Africa faces continued incidents of violent hate crimes against LGBTI people and growing anti-LGBTI intolerance and hate speech on social media. Yet, as the country (rightly) speaks out against racism, it appears that these increasing levels of homophobia are not being addressed by our society with the same passion and energy. These latest statistics have also barely been reported by the mainstream media.

Following the above later, Tanya Faber (2019), the report by State-Sponsored Homophobia, in its 13th edition published by the International Lesbian, Gay, Bisexual, Transgender, and Intersex Association states that South Africa as “undoubtedly a regional leader” in terms of marriage equality, constitutional rights and legal protection from discrimination for LGBTI people. At the same time, South Africa’s high rates of rape and homophobic crime, perpetrated disproportionately against lesbians of colour in poorer townships, demonstrate that robust legislation does not necessarily translate to societal acceptance.

The above reports can be linked to the present Caster Semenya saga, which was ironical by the World Athletics Body ruling on double Olympic champion Caster Semenya. Here is one successful athlete whose performance has to be medicalised! The international athletic body is denying Semenya her rights and to accept her status-quo. Instead of embracing her, Semenya is subjected to homophobic insults and being brought to court to address the problem. What is quite frustrating in this regard is that Caster Semenya was on the 14th June 2019 refused access to the diamond field in Rabat. And the silence by the world is quite demeaning and Casper is left alone to fight her battle on homophobia. The irony verdict which was from the court was that; “Under the rules to take effect on 8 May, female athletes with high natural levels of testosterone wishing to compete in events from 400m to a mile must medically limit that level to less than 5 nanomoles per litre (nmol/L). The normal level for women is below 2 nmol/L.” This is an irony wherein the global athletics body hounds it's very own, and still claims to be acting in accordance with global trends and legislation on LGBTQ.

Accordingly, the South Africa Minister of Sport Tokozile Xasa has reject the verdict as follows; “As the South African government we have always maintained that these regulations trample on the human rights and dignity of Caster Semenya and other women athletes,” There was outcry also from the NGO which saw the decision as most unwelcomed and that it might set a precedent for future athletes. “The decision will have far-reaching implications, not just on Caster Semenya, but it will also apply to transgender and intersex people,” said Letlhogonolo Mokgoroane, a police development and advocacy fellow at Sonke Gender Justice, a South African NGO. The Semenya saga is the violation of human rights as stipulated the (Constitution of the Republic of South Africa, 1994).

In concert with the Constitution, and Commission of Gender Equality, the policy was the Employment Equity Act, 55 of 1998 (EEA), promulgated specifically to achieve equity in the workplace. This is enacted by promoting equal opportunity and fair treatment in employment through elimination of unfair discrimination and implementing affirmative action measures. The aim is to specifically redress the disadvantages in employment experienced by designated groups, in order to ensure equitable representation in all occupational categories and levels in the workforce. Certain laws are key within the EEA and these were set to protect women, such as protection against dismissal, protection against unfair discrimination, equal pay protections, maternity leave protection, Protection before and after birth, and Family responsibility leave (Koch, 2018).

To fortify the above policy, the Promotion of Equality and Prevention of Unfair Discrimination Act, 4 of 2000 (PEPUDA) was legislated. According to Koch (2018), this policy is a comprehensive South African anti-discrimination law which prohibits unfair discrimination by the government and by private organisations and individuals and forbids hate speech and harassment. The act specifically lists race, gender, pregnancy, family responsibility or status, marital status, ethnic or social origin, HIV/AIDS status, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth as “prohibited grounds” for discrimination, but also contains criteria that the courts could apply to determine which other characteristics are prohibited grounds. Significantly, the Act recognizes the need to address systemic discrimination and specifically aims at the ‘eradication of social and economic inequalities’, especially in prisons and hospitals.

This is evident in Hove (2016) in who argues that discrimination is not only in public but is also practiced in prison wherein the victim’s rights are compromised due to the situation he/she finds himself. This violation of rights is experienced when inmates are forced to the pressure from the prison’s bosses who claim that they have “power’ to initiate the new inmates to the “new” world and that one of that is anal or anus sex which is belittling and impale the new inmates. There is a need for government to seek way and means of implementing safer prison condition and protect the dignity of new inmates. , and goes on to list various prohibited forms of gender-based discrimination.

Evaluation of the homophobia strategy

South Africa has no laws against LGBT who operate freely without being harassed or subject to imprisonment. LGBT couples can get married and their marriage is recognised by government and other churches, even if there are churches who maintain that such marriages are against the word of. The promotion of the Rights to Life gives South Africans a leverage to live and accommodate LGBT, unlike in other parts of Africa where there is a clear discrimination and stigmatisation amongst the people. They even went to legislate that discrimination and passed laws in parliament. This has been a practice even in the wake of a few incidents of killing or discriminating against. The soil is ready for the South African government to nurture the culture of acceptance to LGBT and stem homophobia as all human beings are made in the image of God.

Even the Employment Equity Act (1988) has not solved the employment imbalances because presently men occupy decision making positions, meaning they decide for the women. Gallagher (1983) refers to Karl Marx's analogy when addressing gender equality which exists are forms of destruction which are created in order to exploit the working class. When people are classified according to the gender this deprives others of the capacity to voice their concerns as they are muffled by cultural and traditional beliefs. In most cases, women are perceived as incompetent, as delicate, pure and in need of men for emotional support. However, the legitimation of men's advantaged access to power, status, and resources needs to be seriously interrogated.

Recommendations

In addressing the above, Bhana (2012:317) proposes that the Department of Education must have ongoing discussions and consultations on matters of homosexuality through disseminating information to schools and maybe inclusion of such material in the curriculum. Bhana further proposes that the domination of one gender by another should be discouraged through fostering of the *Ubuntu* principle and taking advantage of the South Africa Constitution in which the rights of individuals are enshrined. Teachers should be instrumental in advancing knowledge and information about homophobia amongst students and that must be done at primary level so that sensitivity is inculcated on the

realities of homophobia. This could discourage bullying and other related challenges that threaten identities and sexuality.

Complementing Bhana (2012:317) van Vollenhoven & Els, (2013:282), maintain that homophobia should be tackled in the school system in order to address prejudicial attitudes and discrimination. The implementation of a management strategy to include diversity over its complete spectrum implies support from the principal as well as advocacy by the school management team and Department of Education. Educators should be trained to implement and promote basic human rights amongst students and should show consciously acknowledge the challenges non-heterosexual youth face in schools and wider society.

From the above constellations, the paper assume that there must a way of inculcating the acceptance of LGBT and discouraging homophobic attitudes by way of teaching its impact on social circles and what it can do to the economy of South Africa if not well handled. This is evident in the fact that all people in South Africa contribute positively to the economy of South Africa, despite their gender. That is important since human capital adds value to South Africa. Thence it is paramount that we see each other as equals and contributors to economy and social well-being of South Africa.

South African government can maybe copy model used in Scotland, England who introduced the law enforcing the teaching and awareness of LGBTQ coupled by homophobia in schools. This was no implant that homophobia and marginalisation thereof will not promote peace, in fact, it will make fertile soil for disparity which will affect generations to come. Scotland took cognisance that the problem of homophobia was more than what it appears to be. A study conducted for TIE (Time for Inclusive Education) that's found that nine in ten LGTBQ Scots experience homophobia at school, and 27% attempted suicide after being bullied, according to the Guardian. The study also found there was not much understanding in schools about prejudice against people with intersex bodies.

Subsequently to the above practice, Leah Rodriguez (2018), reports that All state schools in Scotland are now required to teach lesbian, gay, bisexual, transgender and intersex rights, effective immediately, the BBC reports. Education Secretary John Swinney says Scotland is the first country in the world to implement such a law. The mandatory curriculums will include LGTBQ terminologies, dealing with

homophobia and prejudice, navigating the LGBTQ identity, and the history of LGBTQ equalities and movements. In addition, The organization suggested better guidance and training for teachers on LGBTQ issues, school inspections of LGBTQ inclusion and documentation of any bullying that occurs within its doors.

Besides the superfluous legislation and policies on recognising the LGBT, there are still elements that practice homophobic tendencies. Therefore it will be imperative that South Africa should enter into bilateral agreements with NGOs and other relevant structures to inaugurate awareness campaigns. The same campaign South Africa used for HIV/AIDS awareness could still be relevant in bringing attention to the necessity of accepting each other as equals and as brothers and sisters in South Africa. People tend to associate with people who accept themselves, if the homophobic people are isolated they might go out and form a strong political party that could destabilise the country and cause serious damage to the smooth running of the government. That might look impossible now but given time and space they can operate to the detriment of the country as a consequence of their current marginalisation. Or either look at ubuntu as the answer to address marginalisation and discrimination.

Ubuntu

Ubuntu promotes unity, communalism and communal usage of resource whereby each see each other as a friend, neighbour, and compatriot. According to Jentlesson (2018), Ubuntu is best characterised as an African version of humanising stressing interconnectedness of all people in society. As Mandela alluded no one was born hating other person because of colour, skin, background or religion. That is why he used sports as a vehicle of unity. An that initiative unified South African as one rainbow nation under one constitution. Mandela also used sports as a vehicle for unity, integrating the prison.

Critically to Mandela's thinking *ubuntu* is based of the oneness and communal thinking of the African thought which is based on unity and selflessness. The principle is based on the motto; '*motho ke motho ka batho ba bang*', easily translated is '*a person is a person through other persons*' It can be interpreted as both factual description and a statute of conduct in social life. In both, it describes a human being as a 'being-with-others and prescribes what 'being-with-other' entails. As such, ubuntu adds

distinctly African flavour and momentum to other Western philosophies of humanism (Marumo, 2019: iii).

According to Nolte-Schamm (2006:371), ubuntu is a common denominator of all brands among all people can be shared by them. As a universal concept, ubuntu embraces every human being, all races, and nations, uniting them into a universal 'familiness', where individuals, families, communities, and nations can discover the vital fact that they are an integral part of each other, meaning it is communalistic in character.

Being communalistic in character means it include all persons, and this is applicable to LGBTI as well. This taken further means that if it include them then it can be used as a vehicle to promote unity and eradicate homophobic tendencies which are rampant in South Africa. Because of its caring for all people, it means that all people are the same irrespective of their sex orientations, therefore, people should be treated the same. It calls for the eradication of racialism, stigmatisation, and cultural bound issue that hinders unity and love towards each other. This premises can serve as a base for nullifying homophobia and promote peace and understanding of each other worldviews so that we live in harmony with each other. In essence, it can bring forth an additional impact of saving us from pointing fingers and destroying ourselves and the coming generation.

In addition to the above, according to Turaki (1999), human life is inescapably and permanently in relation with others, social relations cannot be reduced to neutral functions or roles. What Turaki implies is that we need to accept each other roles and bring that in our social domain thereby thing like homophobia, sexism, and genderism should not be seen as issue which demoralises us and change our pattern of life. We should embrace and tolerate each other as much as someone can claim that being 'straight' is not acceptable we need to accept that and be accepted as such.

Conclusion

Besides workplace inequality, women and other marginalised bodies have and continue to fight for basic rights such as voting, owning property, fair remuneration, and education. Although some progress has been made, sexism still permeates women's public and private lives. Sexism continues to be a public health problem with severe physical, mental and

social consequences; the high rates of morbidity and mortality that reach epidemic proportions; the great suffering that is caused; and the high costs incurred by the health system, which are largely motivated by gender prejudice and discrimination. All these impede the drawing up and execution of effective strategies for addressing homophobia. Such factors can lead to undesirable situations in the workplace and institutions of higher learning.

This article is not intended to portend doom and gloom; it does recognize the harsh reality that gender discrimination is still rampant both in South Africa and around the world. Despite all policies and laws crafted to address gender discrimination, women still suffer high levels of physical violence and other manifestations of gender discrimination in work and institutions of higher learning. This is because workplace discrimination in South Africa is a matter of public interest.

The Scottish example could assist in promoting awareness of homophobia thereby reducing its cruelty that are people are exposed to in their daily life. Furthermore, when that is place families will see LGBTQ as people made in the image of God and who deserves to be treated with dignity and enjoy equality. This will promote a world wherein all live in peace and harmony.

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